

"Jewish" Estimate of Gentile Human Nature

The Basis From Which Proceeds the World Program Which Is Alleged in "The Jewish Protocols"

"Upon completing this program of our present and future actions, I will read to you the principles of these theories."—Protocol 16.

"In all that I have discussed with you hitherto, I have endeavored to indicate carefully the secrets of past and future events and of those momentous occurrences of the near future toward which we are rushing in a stream of great crises, anticipating the hidden principles of future relationships with the Gentiles and of our financial operations."—Protocol 22.

THE Protocols, which profess themselves to be an outline of the Jewish World Program, are found upon analysis to contain four main divisions. These, however, are not marked in the structure of the documents, but in the thought. There is a fifth, if the object of it all is included, but this object is assumed throughout the Protocols, being only here and there defined in terms. And the four main divisions are great trunks from which there are numerous branches.

There is first what is alleged to be the Jewish conception of human nature, by which is meant Gentile nature. It is inconceivable that such a plan as that which the Protocols set forth could have been evolved by a mind that had not previously based the probability of success on a certain estimate of the ignobility and corruptibility of human nature—which all through the Protocols is referred to as Gentile nature.

Then, secondly, there is the account of what has already been accomplished in the realization of the program—things actually done.

Thirdly, there is a complete instruction in the methods to be used to get the program still further fulfilled—methods which would themselves supply the estimate of human nature upon which the whole fabric is based, if there were nothing else to indicate it.

Fourth, the Protocols contain in detail some of the achievements which, at the time these words were uttered, were yet to be made. Some of these desired things have been achieved in the meantime, for it should be borne in mind that between the year 1905 and the year 1920 there has been time to set many influences in motion and attain many ends. As the second quotation at the head of this article would indicate, the speaker knew that events were "rushing in a stream of great crises," a knowledge which is amply attested by Jewish sources outside the Protocols.

If this series of articles represented a special pleading upon the Jewish Question, the present article would seek to win the reader's confidence by presenting first the set of facts which are described under "secondly" in the above list of main divisions. To begin with the estimate of human nature here disclosed is to court alienation of the reader's interest, especially if the reader be a Gentile. We know from abundant sources what the Jewish estimate of human nature is, and it tallies in all respects with what is disclosed in the Protocols, but it has always been one of the fallacies of Gentile thought that human nature is, now, full of dignity and nobility. There is little question, when the subject is considered in all its lights, that the Jewish conception is right. And so far as these Protocols are concerned, their low estimate of mankind, though harsh to human pride and conceit, are very largely true.

Just to run through the Protocols and select the salient passages in which this view is expressed is to find a pretty complete philosophy of the motives and qualities of human beings.

Take these words from the First Protocol:

"It should be noted that people with evil instincts are more numerous than those with good ones; therefore, the best results in governing them are attained by intimidation and violence, and not by academic argument. Every man aims for power; everyone desires to be a dictator, if possible; moreover, few would not sacrifice the good of others to attain their own ends."

"People in masses and people of the masses are guided by exceptionally shallow passions, beliefs, customs, traditions and sentimental theories and are inclined toward party divisions, a fact which prevents any form of agreement, even when this is founded on a thoroughly logical basis. Every decision of the mob depends upon an accidental or prearranged majority, which, owing to its ignorance of the mysteries of political secrets, gives expression to absurd decisions that introduce anarchy into government."

"In working out an expedient plan of action, it is necessary to take into consideration the meanness, the vacillation, the changeability of the crowd . . . It is necessary to realize that the force of the masses is blind, unreasoning and

unintelligent, prone to listen now to the right, and now to the left . . ."

"Our triumph has also been made easier because, in our relations with the people necessary to us, we have always played upon the most sensitive strings of the human mind—on calculation, greed and the insatiable material desires of men. Each of these human weaknesses, taken separately, is capable of paralyzing initiative and placing the will of the people at the disposal of the purchaser of their activities."

In the Fifth Protocol, this shrewd observation on human nature is to be found:

"In all times, nations as well as individuals, accepted words for acts. They have been satisfied by what is shown them, rarely noticing whether the promise has been followed by fulfillment. For this reason we will organize 'show' institutions which will conspicuously display their devotion to progress."

And this from the Eleventh Protocol:

"The Gentiles are like a flock of sheep . . . They will close their eyes to everything because we will promise them to return all the liberties taken away, after the enemies of peace have been subjugated and all the parties pacified. Is it worth while to speak of how long they will have to wait? For what have we conceived all this program and instilled its measures into the minds of the Gentiles without giving them the possibility of examining its underside, if it is not for the purpose of attaining by circuitous methods that which is unattainable to our scattered race by a direct route?"

Notice also this very shrewd observation upon the "joiners" of secret societies—this estimate being made by the Protocols to indicate how easily these societies may be used to further the plan:

"Usually it is the climbers, careerists and people, generally speaking, who are not serious, who most readily join secret societies, and we shall find them easy to handle and through them operate the mechanism of our projected machine."

The remarks under this head are curtailed by the present writer, because the Protocols make reference to a very important secret order, the mention of whose name in this connection might lead to misunderstanding, and which is therefore reserved for future and fuller attention. It will, however, be of interest to the members of that order to see what the Protocols have to say of it, and then to check up the facts and see how far they correspond with the words.

To continue: "The Gentiles join lodges out of curiosity or in the hope that through them they may worm their way into social distinction . . . We therefore give them this success so that we can take advantage of the self-conceit to which it gives birth and because of which people unconsciously accept our suggestions without examination . . . You cannot imagine to what an extent the most intelligent Gentiles may be brought to a state of unconscious naïveté under conditions of self-deceit, and how easy it is to discourage them by the least failure, even the stopping of applause, or to bring them into a state of servile subjection for the sake of regaining it. The Gentiles are as ready to sacrifice their plans for the sake of popular success as our people are to ignore success for the sake of carrying out our plans. This psychology of theirs facilitates the task of directing them."

These are a few of the passages in which this estimate of human or Gentile nature is made out in words. But even if it were not so baldly stated, it could be easily inferred from various items in the program which was depended upon to break up Gentile solidarity and strength.

The method is one of disintegration. Break up the people into parties and sects. Sow abroad the most promising and utopian of ideas and you will do two things: you will always find a group to cling to each idea you throw out; and you will find this partisanship dividing and estranging the various groups. The authors of the Protocols show in detail how this is to be done. Not one idea, but a mass of ideas are to be thrown out, and there is to be no unity among them. The purpose is not to get the people thinking one thing, but to think so diversely about so many different things that there will be no unity among them. The result of this will be vast disunity, vast unrest—and that is the result aimed for.

When once the solidarity of Gentile society is broken up—and the name 'Gentile society' is perfectly correct, for human society is overwhelmingly Gentile—then this solid wedge of another idea which is not at all

affected by the prevailing confusion can make its way unsuspectingly to the place of control. It is well enough known that a body of 20 trained police or soldiers can accomplish more than a disordered mob of a thousand persons. So the minority initiated into the plan can do more with a nation or a world broken into a thousand antagonistic parties, than any of the parties could do. "Divide and rule" is the motto of the Protocols.

The division of society is perfectly easy, according to the estimate of human nature made in these documents. It is human nature to take promises for acts. No one who considers the list of dreams and vagaries and theories that have swayed the people through the centuries can doubt this. The more utopian, the more butterfly-like the theory, the more it commands public adherence. Just as the Protocols say, Gentile society does not scrutinize the origin or the consequences of the theories it adopts. When a theory makes its appeal to the mind, the tendency is to believe that the mind which receives it always had it in essence, and therefore the experience has all the glow of original discovery.

In this manner, theory after theory has been exploited among the masses, theory after theory has been found to be impracticable and has been discarded, but the result is precisely that which the program of the Protocols aims for—with the discarding of each theory, society is left a little more broken than it was before. It is a little more helpless before its exploiters. It is a little more confused as to where to look for leadership. As a consequence it again falls an easy victim again to a theory which promises it the good it seeks, and the failure of this theory leaves it still more broken. There is no longer any such thing as public opinion. Distrust and division are everywhere. And in the midst of the confusion everyone is dimly aware that there is a higher group that is not divided at all, but is getting exactly what it wants by means of the confusion that obtains all around. It will be shown, as claimed by the Protocols, that most of the disruptive theories abroad in the world today are of Jewish origin; it will also be shown that the one solid unbroken group in the world today, the group that knows where it wants to go and is going there regardless of the condition of society, is the Jewish group.

The most dangerous theory of all is that which explains the rise of theories and the social break-up which follows them. These are all "symptoms of progress" we are told. If so, then "progress" is toward dissolution. No one can predicate the fact of "progress" on the ground that, whereas our fathers made wheels to go round with the blowing wind or the running water, we make them go round by successive small explosions of gasoline. The question of "progress" is, Where are the wheels taking us? Was windmill and water wheel society better or worse than the present society? Was it more unified in its morality? Did it more highly respect law, did it produce a higher and sturdier type of character?

The modern theory of "ferment," that out of all the unrest and change and transvaluation of values a new and better mankind is to be evolved is not borne out by any fact on the horizon. It is palpably a theory whose purpose is to make a seeming good out of that which is undeniable evil. The theories which cause the disruption and the theory which explains the disruption as good, come from the same source. The whole science of economics, conservative and radical, capitalistic and anarchistic, is of Jewish origin. This is another of the announcements of the Protocols which the facts confirm.

Now, all this is accomplished, not by acts, but by words. The word-brokers of the world, those who wish words to do duty for things, in their dealings with the world outside their class, is undoubtedly the Jewish group—the international Jews with which these articles deal—and their philosophy and practice is precisely set forth in the Protocols.

Take for illustration these passages: The first is from the First Protocol:

"Political freedom is an idea, not a fact. It is necessary to know how to apply this idea when there is need of a clever bait to gain the support of the people for one's party, if such a party has undertaken to defeat another party already in power. This task is made easier if the opponent has himself been infected by principles of freedom or so-called liberalism, and for the sake of the idea will yield some of his own power."

Or consider this from the Fifth Protocol: "To obtain control over public opinion, it is first necessary to confuse it by the expression from various sides of so many conflicting opinions that the Gentiles will lose themselves in the labyrinth and come to understand that it